

TERMS.
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EDUCATION.

Further Extracts from Wald's Report on Manual Labor.

The experience of every day demonstrates that the body and mind are indissolubly connected. Each is alive to the slightest influence of the other. What is the common sense inference from this fact? Manifestly this: that the body and the mind should be educated together. The states of the body are infinitely various. All these different states differently affect the mind. They are causes, and their effects have all the variety which mark the causes that produce them. If then different conditions of the body differently affect the mind, some electrifying, and others paralyzing its energies, what duty can be plainer than to preserve the body in that condition which will most favorably affect the mind. If the Maker of both was infinitely wise, then the highest permanent perfection of the mind can be found only in connection with the most healthful state of the body. Has infinite wisdom established laws by which the best condition of the mind is permanently connected with any other than the best condition of the body? When all the bodily functions are perfectly performed, the mind must be in a better state than when these functions are imperfectly performed. And now look, is not that system of education fundamentally defective, which makes no provision for putting the body in its best condition, and for keeping it in that condition?—a system which expends its energies upon the mind alone, and surrenders the body either to the irregular promptings of perverted instinct, or to the hap-hazard impulses of chance or necessity?—a system which aims solely at the development of mind, and yet overlooks those very principles which are indispensable to produce that development, and transgress those very laws which constitute the only groundwork of rational education?

Such a system sunders what God has joined together, and impeaches the wisdom which pronounced that union good. It destroys the symmetry of human proportion, and makes man a monster. It reverses the order of the constitution; commits outrage upon its principles; breaks up its reciprocities; makes war alike upon physical health and intellectual energy, dividing man against himself; arming body and mind in mutual hostility, and prolonging the conflict until each fills a prey to the other, and both surrender to ruin.

We repeat the assertion; the best condition of the mental powers cannot be found permanently connected with any other than the best condition of the bodily powers, and this both as a matter of philosophy and fact. If this be true, the system of education which is generally pursued in the United States is unphilosophical in its elementary principles; ill adapted to the condition of man; practically mocks his necessities, and is intrinsically absurd. The high excellencies of the present system in other respects are fully appreciated. Modern education has indeed achieved wonders. It has substituted things for names, experiment for hypothesis, first principles for arbitrary rules. It has simplified processes; stripped knowledge of its abstractions, and thrown it into visibility; made practical results rather than mystery the standard by which to measure the value of attainment, and facts rather than conjecture its circulating medium.

All this is cheerfully admitted. But what has been done meanwhile for the body? What provision has been made for the daily wants of its muscles and nerves? What aids have been furnished to the organs of digestion, secretion, and circulation? What means have been provided for preserving the body in its best condition, and thus not only giving healthful energy to its functions, but securing to the mind that permanent vigor which results from such a condition of the bodily organs? What recognition has been made for those irrepressible laws which connect the mind with the physical organization, and which graduate its states by the condition of that organization? In fine, how has modern education been giving practical testimony to the fact that man is compound—a creature of flesh as well as intellect? Has it been by dividing him in twain, cultivating one half with unremitting care, and leaving the other to stagnate in the torpor of inaction, or to glean a momentary energy from the contingencies of chance? Has it been by giving birth to an order of things in which a sound mind with a sound body is already a rare union, and is fast becoming an anomaly? If these are its witnesses, the world is full of them; and the utterance of this testimony is as the voice of many

waters. The prevailing neglect of the body in the present system of education, is a defect for which no excellence can atone. This is not a recent discovery. Two centuries ago, Milton wrote a pamphlet upon this subject addressed to Samuel Hartlib, Esq., of London, in which he eloquently urged the connection of physical with mental education in literary institutions. Locke inveighs against it in no measured terms. Since that time, John Ackerman, Salzman, and Franck, in Germany; Tissot, Rousseau, and Londe, in France, have all written largely upon the subject. To these may be added the celebrated Fellenberg, the veteran Swiss educator, and the apostle of modern education.

In our own country the imperfections of the present system have been lamented by our most eminent men. Forty years ago Dr. Rush of Philadelphia, published his views at length, recommending the connection of agricultural and mechanical labor with literary institutions, and saying, "the student should work with his own hands in the intervals of study." More recently, much has been written upon the subject. President Lindsley of the Nashville University, Professor Mitchell of the Medical College of Ohio, Professor Harris of the Medical Institution of Philadelphia, President Fisk of the Wesleyan University, Professor Hitchcock of Amherst College, the late Mr. Cornelius, and many others, have publicly and with solemn earnestness, borne their testimony against this feature of the prevailing system, and have exhorted the community to cast about in earnest for the appropriate remedy.

Permit me, gentlemen, to call your attention to the following extracts, all going to show that the evils resulting from this defect in the present system are felt to be well nigh intolerable:

"When we consider how many minds have long been engaged on the theory and practice of education—minds, too, which were deeply interested in the results of their labors, it is surely not a little remarkable, that for ages they should have overlooked the very first and most essential condition of success; I mean the necessity of cultivating the body. Thus, if we except the first quarter of the present century, nothing worth naming has been done for the body, since the days of antiquity. Our surprise on this subject would be less, if the striking advantages of training the body had not been demonstrated to us of old, and recorded for our instruction; our surprise would be less, too, if we had ever succeeded in education without this training, and if for centuries past we had not been constantly failing in our efforts to perfect human beings without it."—*Am. Jour. of Ed.*

"It seems to me to be a settled point, that some change must be effected in our colleges in respect to the time allotted to exercise. I cannot believe that the guardians of these institutions will rest satisfied with the present system much longer. Almost any system that can be proposed, has fewer difficulties and objections than that which prevails in our New-England colleges generally; and therefore my conscience would not rest easy until I had borne my testimony against it."—*Prof. Hitchcock on Physical Culture.*

"Colleges and universities have long been consecrated to literary ease, indulgence, and refinement. In them, mind only is attempted to be cultivated, to the entire neglect of the bodily faculties. This is a radical defect, so obvious and striking, too, as to admit of no apology or defence."—*President Lindsley's Inaugural Address.*

"The truth is, that the founders and governors of most seminaries of learning have made no positive provisions whatever for taking exercise. Their laws and regulations are silent in regard to it. If the student is disposed to exercise three hours a day, and can contrive to gain time by stealth, or in some other way, he can enjoy the privilege; but he derives little or no encouragement either from the authority or the example of his superiors, and hence he is easily discouraged from making any systematic attempts. There must be a change in this respect. Instructors and overseers of literary and professional schools must give to exercise a prominent place in their arrangements; they must make room for it in the regular employments of each day, and throw the weight of their whole influence into the scale in favor of it; or it is to be feared that systematic exercise can never be associated permanently with the studies of those who are placed under their care."—*Cornelius Address before the Mechanical Association in Andover.*

"Let me conclude by intreating your attention to a revision of the existing plans of education, in what relates to the preservation of health. Too much of the time of the better educated part of young persons is in my humble opinion devoted to literary pursuits and sedentary occupations, and too little to the acquisition of the corporeal powers indispensable to make the former practically useful. If the present system does not undergo some change, I much apprehend we shall see a degenerate and sinking race, such as came to exist among the higher classes in France before the revolution, and such as now de-

"See 'Sketches of Holwell,' in the 'Annals of Education,' written by the able editor of this invaluable periodical during a year's residence among the scenes which he so interestingly describes.

forms a large part of the noblest families in Spain."—*Dr. Warren of Boston on "Physical Culture."*

"We are satisfied by intimate experience, and we may add by personal suffering, that sad injustice is done to human nature in the common systems of education by a neglect of suitable and regular physical exercise."—*Journal of Health.*

"Education is the proper development of the powers of both body and mind, and not as it is now practically defined, the culture of the mind to the neglect and permanent injury of the body."—*Health Almanac for 1833.*

"When we remember . . . the destruction of health that is so frequent an accompaniment of study, it behoves us, as patriots and philanthropists, to arrest the existing evil, and to establish a better order of things."—*Professor Mitchell's Hints to Students.*

"I think that our whole system of education for the mind is too much built upon excitement and over activity. Half of our most promising youths have their physical, and often their intellectual powers broken down, or enfeebled, before they arrive at manhood."—*Judge Story of the U. S. Supreme Court.*

"I have long been so deeply impressed with regard to the necessity of some change in our system of education, especially of ministerial education, that I have been thankful for every attempt to throw into it something in the shape of physical culture."—*Rev. Dr. Tyng, Philadelphia.*

"Most of our present systems are directed to the intellectual faculties, without any reference to the fact that the mind is incased in a body, through which is communicated every impression it receives."—*Dr. James C. Bliss, New York.*

"The almost entire neglect of physical education in this country threatens dangerous and lasting consequences."—*Influence of Mental Culture on Health, by Dr. A. Brigham, Hartford.*

"I have long entertained a persuasion, which grows stronger and stronger every day, that there has been an essential error in the system of education in this country in regard to the subject in question [physical education]. I had hoped that the visit of Spurzheim to this country, who was accustomed to speak with great feeling and eloquence on this point, and often deplored the mistake committed in this country of doing too little for the bodily vigor of our youth, would have had a salutary influence. I trust that what he said will not be wholly lost, and that your society will effect the desired good."—*Prof. Ware, Cambridge University, Mass.*

"Our schools for the most part pay not the smallest attention to the formation of the body. But that it is not a part of their plan, is an unpardonable fault."—*Prof. Salzman, Germany.*

"For many centuries, education has been exclusively directed to the development of the mental faculties, while the bodily powers have been entirely neglected."—*Prof. Voelker, Germany.*

ANTI-ROMANISM.

From the American Protestant Vindicator.

HOTEL DIEU NUNNERY AT MONTREAL.
An old friend in Canada has written me a letter which contains the following remarks. "Maria Monk's work in my opinion, is full of far-fetched lies; and a complete catch penny; where she can gull fools. Some gentlemen here solemnly declare, that Maria Monk is a well known infamous character."

It is astonishing, after all the discussion upon this subject, that any persons can thus so completely misapprehend the true question. The character of Maria Monk has not the most remote connection with this investigation—nor has any person ever brought it up, either as testimony or for scrutiny, except the Roman priests. *Maria Monk has been a Nun!* That fact alone determines her character in my estimate, and according to my acquaintance with Canadian Convents.

No greater proof of infatuation can be adduced, than the conduct of many nominal Protestants upon this topic. One common adage in courts of law is this—"the greatest rogue always turns evidence for the public." But is his testimony invalidated by the fact? Not at all. On the contrary—are not large rewards given, and is not complete exemption from punishment guaranteed to any criminal who will impeach his accomplices in wickedness?

Besides, in what way could the "secrets of Female Convents" be divulged, if not by one of the residents? The Roman priests are in a great Jesuitical uproar respecting Maria Monk's character; but who made her what she confesses that she was? THEMSELVES. After all that can be said upon the affair—*Maria Monk is just as innocent and virtuous as nine tenths, at least, of the women and girls who attend Auricular Confession.*

It must also be recollected, that Maria Monk has been a resident of New York nearly sixteen months, and during that whole period, has been residing in Christian families, under the most searching inspection of ministers, whose piety and discernment and decorum are equally amiable and exemplary. And during that period, she has exhibited none of those prominent indiscretions, either in language or behavior, which her own descriptions

of herself might have justified us to expect.

In truth the whole inquiry is this. Are Maria Monk's declarations of the Canadian priests and nuns accurate? and are those Papal ecclesiastics the inordinate sinners whom she depicts? All the "cunning craftiness," with which those Jesuits and their minions "lie in wait to deceive," will not avail to blind Christians to that topic which is the only genuine point of investigation.

Falsehood or truth respecting Maria Monk personally, are equally insignificant and irrelevant; except as they illustrate the acts of priests and nuns. Four facts are incontestable. 1. *Maria Monk was a Nun in the Hotel Dieu Convent;* and all the perjured testimony which the Roman priests can purchase, will not alter that verity. 2. Artificers of all kinds, were employed for months in stopping up the subterraneous passages between the priests' residence and the nunnery in Montreal; in altering the exterior avenues of the Convent; and in changing the passages, the position, the names, and the uses of the various apartments which Maria Monk describes. 3. Messrs. Perkins, Curry, Esson and Holmes, were not admitted into one fourth part of the Hotel Dieu Nunnery—and did not enter one of the secluded chambers exclusively to the nuns, for their transaction of "the mystery of iniquity." 4. A book has been compiled in the Hotel Dieu Nunnery of Montreal, in the name of Maria Monk and during several months past, every article which the Jesuits of Canada could devise, has been adopted to trepan and kidnap that young woman, that she might be transferred to the Hotel Dieu Convent, then to be made solemnly to attest to the truth of the falsehoods which have been forged in her name; and immediately after that simulated testimony can be obtained, she is condemned to follow her sister "Saintes" into the pit of extinction!

All these four facts, I do hereby offer to prove at any time, and in any place in Canada, as Mr. Lartigue, the prelate of Montreal, may appoint. What will be his reply? "I stand upon my character." Then I tell all the world who choose to know it: that Mr. Lartigue, and the priests named in Maria Monk's "Awful Disclosures," and with few exceptions all the other Canadian Cures, have no other characters than this, and I utter confidently the appalling truth. *They are the most dissolute profligates in the parishes and towns which they inhabit; and are no more worthy of credit upon any topic connected with their ungodly priestcraft, than to speak in Bible language—"Seducing spirits, speaking lies in hypocrisy, having their conscience seared with a hot iron, who through covetousness, with feigned words, make merchandise of the souls of men."*

G. B.
From the American Protestant Vindicator.

CATTLE HEARING MASS.

"It was a fine Sabbath morning in summer, that M'G— heard the noise of some cattle passing his house. On going to the door, he discovered his neighbor's son driving several cattle before him. "Where are you going with the cattle at this hour?" asked M'G— "I am driving them," said the boy with careless gravity, "to mass."

"To mass?" replied M'G— "Yes!" said the boy, "to mass. Yonder is the priest waiting for them."

"The boy then pursued his way; the cows were assembled; and the priest sung mass to them. "That circumstance is of common occurrence in Ireland. Mr. Nolan, the Roman priest recently converted from Popery to christianity, affirms—"the Irish priests offer masses for the prosperity of horses, lands, cattle, and various other property!" It may be asked, why are cattle assembled to hear mass? Here is a good Popish reason for this blasphemous absurdity.

"The mass which is offered for cattle is called the 'Mass of the Holy Ghost;' and on account of its supposed superior virtue, is sold for double price. The usual price of a common mass is two shillings and sixpence, but a mass of the Holy Ghost is considered a good bargain at five shillings. When that mass is celebrated, the cattle of the mass-purchaser are assembled in the house, in order to establish the belief of the priest's assertion, that they only enjoy the benefit of his massing services. If the priest did not make that craftily exclusion, all the people in the district might imagine that their cattle had the benefit of the mass; which would diminish the priestly income which is derived from this nefarious traffic. This is the cause of the 'close communion' which the priests have established for their congregation of cattle."

"How deeply is it to be lamented that intelligent men, who influence public opinion, should perpetrate such blasphemous frauds and impostures, by the complimentary language in which they speak of the Roman priesthood! It is high time that Christians should free themselves from all participation in that criminality, and in holy disregard of the censures of an ungodly world, lift up their voices, like a trumpet, against those abominations and the teachers of them."

The above is extracted from the Dublin Protestant Penny Magazine for May 1836.

and the Rev. Edward Newgle, the editor adds—"We pledge our veracity for the authenticity of this story." Query—What is the intellectual difference between a congregation of bipeds and quadrupeds assembled to see and hear mass?" G. B.

From the American Protestant Vindicator.

MURDER OF A ROMISH PRIEST.

Before the world, I charge Jean Jacques Lartigue, Roman prelate of Montreal, and the Popish priests Duressne, Phelan, and Bonin, with the murder of a Canadian Roman priest, named L'Esperance—and I charge those same four men, that on or about the 1st October, 1834, they did put that priest, L'Esperance, to death by poison—and that fact can be proved by two competent and unimpeachable witnesses, who personally saw both the preparations for the murder, and also the corpse after the poison had produced its deadly effect.

The above fact I have sent to England, expressly to induce a mandamus from the British government, for the necessary judicial investigation. The witnesses are ready at any time to appear before the competent authorities. G. B.

RELIGIOUS MISCELLANY.

The following sentiments, from one of CHALMERS' sermons, deserve to be written on the door post of every counting room—to be made the frontispiece of every ledger—to be carried in the wallet of every itinerant buyer and seller—to be engraved on the mantle-piece of every yeoman—in short to be constantly before the eyes of every man who has dealing with his fellow men, until the rules of justice—the requirements of God's moral law be better understood and practiced. For temporal felicity and eternal salvation, there is nothing like finding and keeping before the eye the line of demarcation which God has drawn between right and wrong.

The guilt of Dishonesty not to be estimated by the Gain of it.
"He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."—*Luke xvi. 10.*

The great principle of the text is, that he who has sinned through to a small amount in respect of the fruit of his transgression—provided he has done so, by passing over a forbidden limit which was distinctly known to him, has in the act of doing so, incurred a full condemnation in respect of the principle of his transgression. In one word, that the gain of it may be small, while the guilt of it may be great; that the latter ought not to be measured by the former; but that he who is unfaithful in the least, shall be dealt with in respect to the offence he has given to God, in the same way as if he had been unfaithful in much.

The first reason, which we would assign in vindication of this, is, that by a small act of injustice, the line which separates the right from the wrong is just as effectually broken over as by a great act of injustice. There is a tendency in gross and corporeal man to rate the criminality of injustice by the amount of its appropriations—to reduce it to a computation of weight and measure—to count the man who has gained a double sum by his dishonesty, to be doubly more dishonest than his neighbor—to make it an affair of product rather than of principle; and thus to weigh the morality of a character in the same arithmetical balance with number or with magnitude. Now, this is not the rule of calculation on which our Savior has proceeded in the text. He speaks to the man who is only half an inch within the limit of forbidden ground, in the very same terms by which he addresses the man who has made the farthest and the largest incursions upon it. It is true, that he is only a little way upon the wrong side of the line of demarcation. But why is he upon it at all? It was in the act of crossing that line, and not in the act of going onwards after he had crossed it—it was then that the contest between right and wrong was entered upon, and then it was decided. That was the instant of time at which principle struck her surrender. The great pull which the man had to make, was in the act of overleaping the fence of separation; and after that was done, justice had no other barrier by which to obstruct his progress over the whole extent of the field which she had interdicted. There might be still a revolting of humanity against the sufferings that would be inflicted by an act of larger fraud or depredation. There might be a dread of exposure, if the dishonesty should so swell, in point of amount, as to become more noticeable. There might, after the absolute limit between justice and injustice is broken, be another limit against the extending of a man's encroachments, in a terror of discovery, or in a sense of interest, or even in the relettings of a kindly or a compunctious feeling towards him who is the victim of injustice. But this is not the limit with which the question of a man's truth, or a man's honesty, has to do. These have already been given up. He may only be a little way within the margin of the unlawful territory, but still he is upon it; and the God who finds him there will reckon with him, and deal with him accordingly. Other principles and other considerations, may restrain his progress to the very heart of the territory, but justice is not one of them. This he deliberately flung away from him, at that moment when he passed the line of circumscription; and, though in the neighborhood of that line, he may hover all his days at the petty work of picking and purloining such fragments as he meets with, though he may never venture himself to a place of more daring or distinguished atrocity, God sees him, that, in respect of the principle of justice, at least, there is an utter unrepentance. And thus it is that the Savior, who knew what was in man, and who

therefore, knew all the springs of that moral machinery by which he is actuated, pronounced of him who was unfaithful in the least, that he was unfaithful also in much.

After the transition is accomplished, the progress will follow of course, just as opportunity invites, and just as circumstances make it safe and practicable. For it is not with justice as it is with generosity, and some of the other virtues. There is not the same graduation in the former as there is in the latter. The man who, other circumstances being equal, gives away a double sum in charity, may, with more propriety be reckoned doubly more generous than his neighbor; than the man who, with the same equality of circumstances, only ventures on half the extent of fraudulency, can be reckoned only one half as unjust as his neighbor. Each has broken a clear line of demarcation. Each has transgressed a distinct and visible limit which he knew to be forbidden. Each has knowingly forced a passage beyond his neighbor's land-mark—and that is the place where justice has laid the main force of her interdict. As it respects the material of injustice, the question resolves itself into a mere computation of quantity. As it respects the moral of injustice, the computation is upon other principles. It is upon the latter that our Savior pronounces himself. And he gives us to understand, that a very humble degree of the former may indicate the latter in all its atrocity. He stands on the breach between the lawful and the unlawful; and he tells us, that the man who enters by a single footstep on the forbidden ground, immediately gathers upon his person the full hue and character of guiltiness. He admits no extension of the lesser acts of dishonesty. He does not make right pass into wrong, by a gradual melting of the one into the other. He does not thus obliterate the distinctions of morality. There is no shading off at the margin of guilt, but a clear and vigorous delineation. It is not by a gentle transition that a man steps over from honesty to dishonesty. There is between them a wall rising up into heaven; and the high authority of heaven must be stormed ere one inch of entrance can be made into the region of iniquity. The morality of the Savior never leads him to gloss over the beginnings of crime. His object ever is, as in the text before us, to fortify the limit, to cast a rampart of exclusion around the whole territory of guilt, and to rear it before the eye of man in such characters of strength and sacredness, as should make them feel that it is impregnable.

[To be Continued.]

We invite the attention of pastors and church members to the article below. The attendance of the minister for the space of five minutes at each session of the Sabbath-school would be of incalculable benefit. Do parents and adult members of the church in general, do all their duty? How can they spend a part of the intermission between sermons more to their own spiritual advantage—saying nothing about the encouragement given to the children of the school—than by forming themselves generally into Bible classes, and studying the scriptures? We know that these are the practices of pastors and parents in some places, and knowing the happy results too, wish they were more general.

From the Sabbath School Treasury.

AN INTERESTING SABBATH SCHOOL.

Having become acquainted with a Sabbath School, which appears to me to furnish an example worthy of imitation, I will present a few statements respecting it, hoping some hints may thereby be suggested which may be beneficial to your readers. The school alluded to is situated in a populous village, and numbers five hundred; including infant and adult classes, children, parents, grand parents, and some great grand parents—from under three to over sixty years of age. These are all gathered into one room at the closing exercises, and usually counted, and the number present announced to the school, in order that they may attach great importance to the classes being filled out and five hundred being made complete every Sabbath. Every child feels that he is missed when absent, and that he occupies an important place when there. The pastor of the church uniformly visits the school for a few moments, not so much to lecture them as to observe their number, order, &c. and to speak a word of encouragement or reproof as the case may require. Again—persons in all situations in life are active members of this school. The largest proportion of its teachers are involved, during the week, in the most pressing avocations of life; but men of business, and mothers with families of small children do not excuse themselves from regular attendance. While the school has been attaining its present flourishing condition it has had several different superintendents, all perhaps efficient, but none I should think pre-eminent so. It may be said to be blessed with many who are capable of filling this office acceptably, and who in fact all discharge its duties—rather than with any one so peculiarly fitted for the station as alone to produce the order and harmony by which it is distinguished.

Simultaneous desire, and united effort to render the Sabbath School as interesting and profitable as it can be made, seem to mark the church as a body. The Sabbath School concert is sustained, and a part of the evening is spent in concerting measures which may increase the interest of the school. The church referred to has not only been successful in collecting & retaining a very large school, and in maintaining order, punctuality and end uniform progress in Christian knowledge—but